SURAH OF A’BASA

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SURAH OF
- ✓ A’BASA
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THE REFERENCES

1) Surah 'Abasa - 1-42 - Quran.com

2) Surah Abasa [80] | Overview, Themes, Lessons & More - Iqra Quran

BACK

THE BACKGROUND 2

Introduction

- Surah Name: Abasa (سـورة عبس)
- Translation: He Frowned
- Origin of name: The surah is named after the first word "abasa," meaning "he frowned," referring to the Prophet Muhammad's (pbuh) expression during a specific incident.

BACK

- Surah Number: 80
- Number of Ayahs (Verses): 42

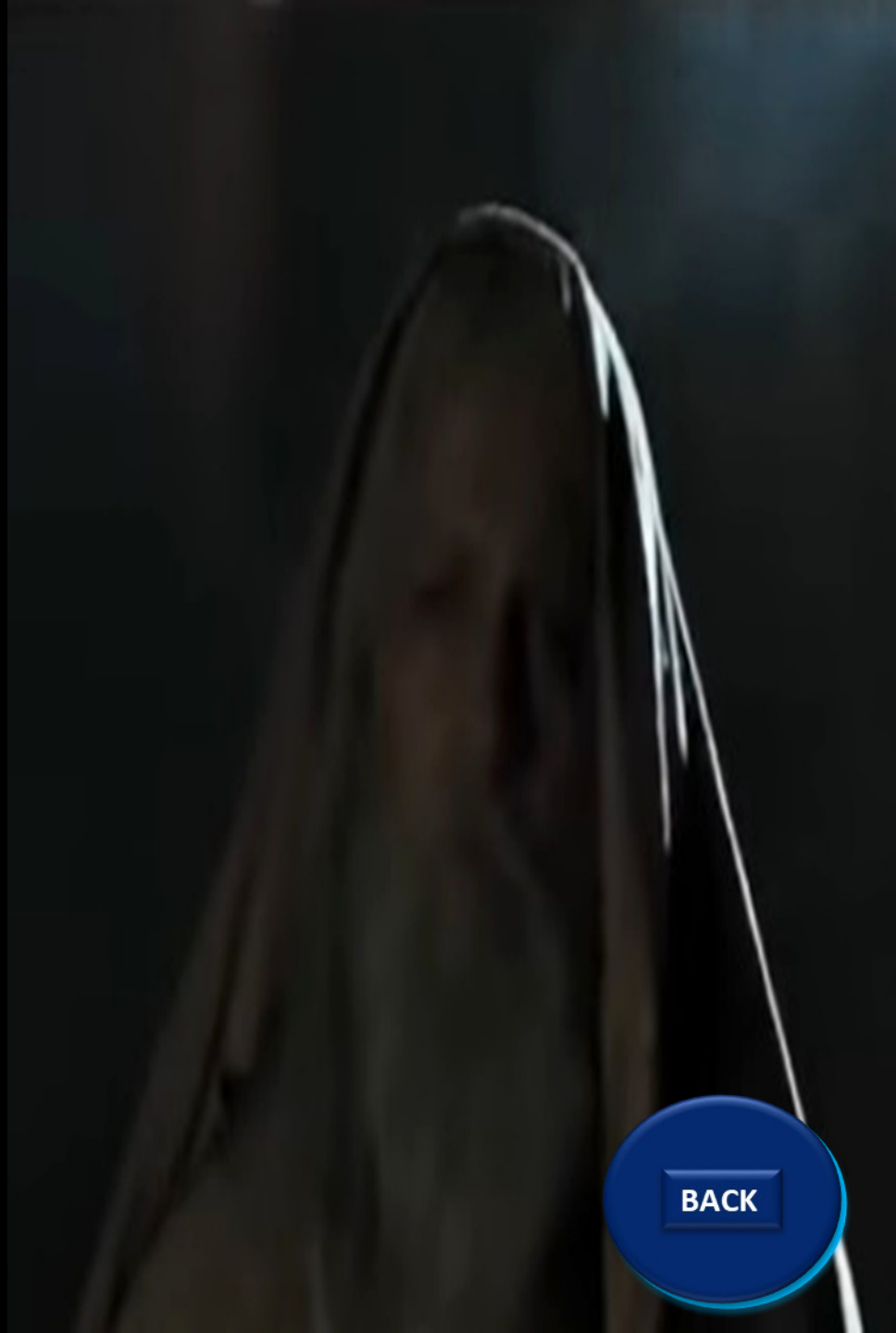
- Makki or Madani: Makki
- Approximate Time of Revelation: During the Makkan period, after Surah An-Najm

Historical Context

BACK

Surah Abasa was revealed in Makkah during a time when the Prophet Muhammad (pbuh) was actively engaging with the leaders of Quraysh, hoping to guide them to Islam. At that point in the mission, the Prophet was focusing his efforts on the influential figures of the Quraysh tribe —such as Utbah ibn Rabi’ah, Abu Jahl, Umayyah ibn Khalaf, and his own uncle, Abbas ibn Abdul Muttalib— believing that their conversion could have a significant positive impact on the broader acceptance of Islam.

During one such meeting with these Quraysh elites, a blind companion named Abdullah ibn Umm Maktum approached the Prophet and persistently asked for religious guidance. Not realizing the Prophet's current engagement, he interrupted their conversation multiple times. The Prophet frowned and turned away.



Shortly thereafter, Allah revealed Surah Abasa as a clear and direct reminder to the Prophet that the value of a person in the sight of Allah is not determined by social status or influence, but by sincerity and keenness to seek the truth. The Surah emphasised that those eager to learn and follow the message—regardless of their worldly position—were more worthy of attention.

Following the revelation of this surah, the Prophet Muhammad (pbuh) showed great affection and respect toward Abdullah ibn Umm Maktum. Whenever Ibn Umm Maktum visited him, the Prophet would warmly say, “Welcome, O one for whom my Lord has rebuked me!” He would then inquire about his needs and personally attend to him, treating him with kindness.

According to a narration from Anas ibn Malik, one day Aisha (may Allah be pleased with her) asked the Prophet, “Will people be resurrected naked on the Day of Judgment?” The Prophet replied, “Yes.” Aisha expressed concern, saying, “Oh, what a difficult situation that will be!”—upon which the verse “That Day, every person will have enough to make him heedless of others” (80:37) was revealed. This verse illustrates that on the Day of Resurrection, each individual will be so preoccupied with their own fate that no one will have the time or concern to look at or think about others.

Main Themes

Importance of Sincerity in Giving Guidance:

The surah begins by addressing a moment when the Prophet (peace be upon him) frowned and turned away from a blind man seeking knowledge. It teaches that those who truly seek guidance should be prioritized, regardless of their social status. The value of sincerity and eagerness in seeking the truth is emphasized.

The Quran as a Reminder:

The surah states that the Quran is a powerful reminder and that every person who desires to be guided can benefit from it. It is for those who seek the truth with humility and sincerity.

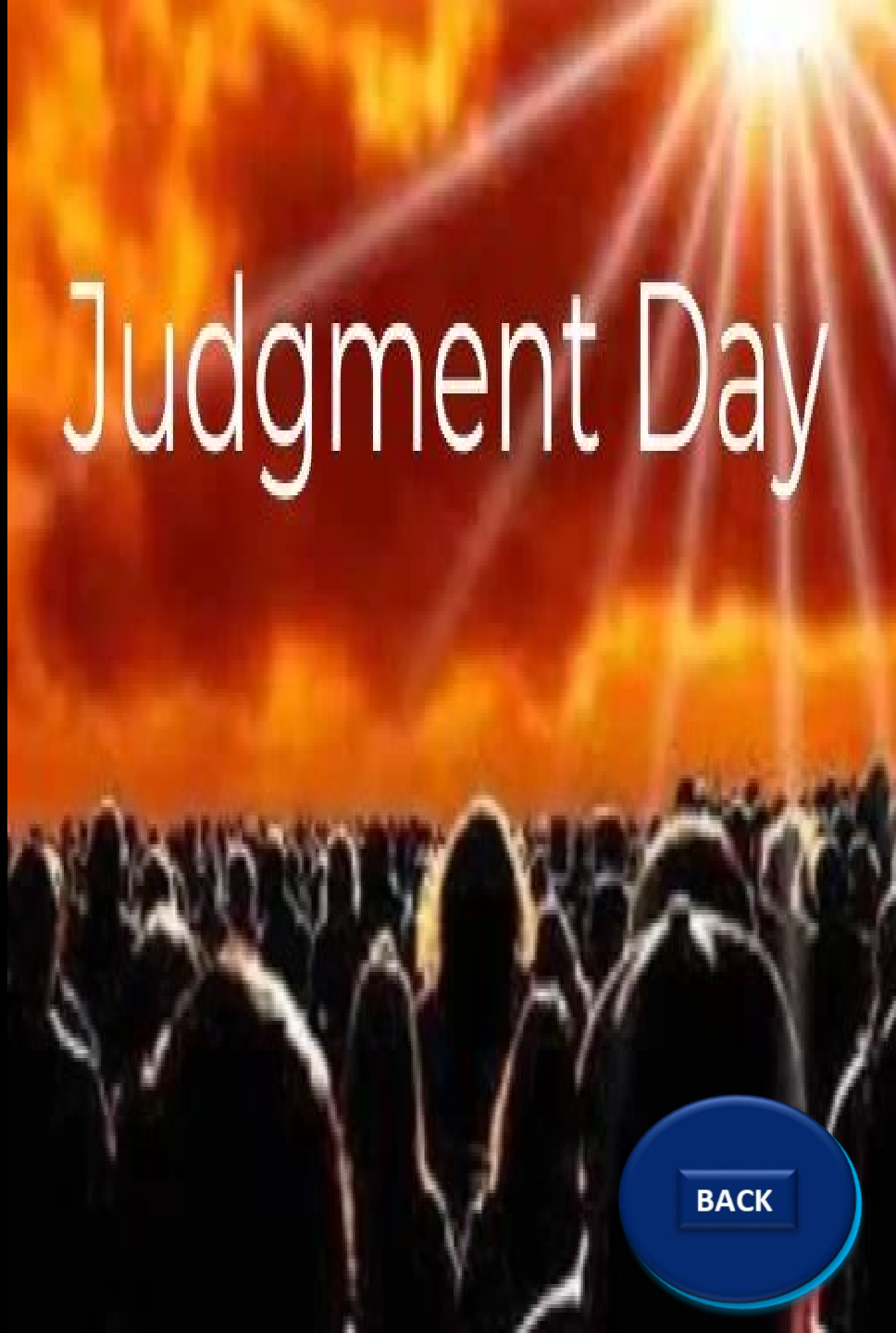
BACK

Signs of Allah in Creation:

The surah highlights Allah's blessings in everyday life—how He creates people, provides food, and brings life from the earth. These signs call humans to reflect and show gratitude.

The Reality of the Day of Judgment:

Vivid images of the Day of Judgment are described, emphasizing its seriousness. On that Day, people will be so overwhelmed by their own concerns that they will not care about others.



Human Ingratitude:

The surah reminds us of how humans are created from nothing, yet many fail to be grateful. This ingratitude will lead to regret when they face the reality of the afterlife.

Key Lessons

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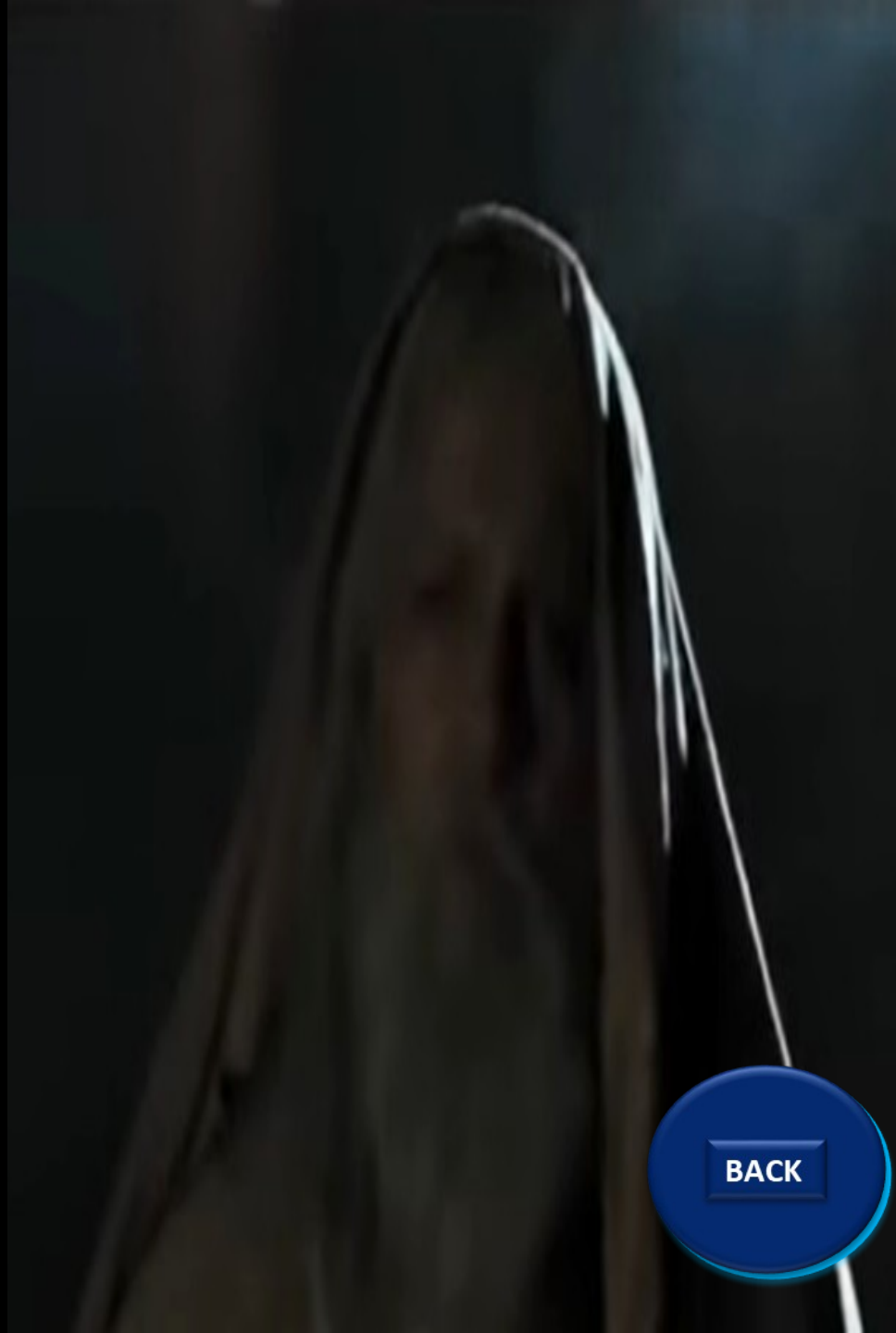
BACK

- Give attention to those who sincerely seek guidance, regardless of their status.
- Allah’s blessings and creation are signs for humans to reflect and be grateful.



- Many people are ungrateful and forget the source of their blessings.
- On the Day of Judgment, everyone will be concerned only with themselves.

Notable Ayahs

- Verse 1-2:

"He frowned and turned [his attention] away, [simply] because the blind man came to him [interrupting]."

These verses refer to the Prophet Muhammad’s (pbuh) moment of discomfort when a blind companion approached him during a conversation with political leaders.

- Verse 24-26:

"Let people then consider their food: how We pour down rain in abundance and meticulously split the earth open for sprouts"
A call for reflection on the everyday blessings from Allah, such as food and sustenance.

- Verse 33-37:

"Then, when the Deafening Blast comes to pass— on that Day every person will flee from their own siblings, and even their mother and father, and even their spouse and children. For then everyone will have enough concern of their own."

These verses paint a powerful image of the Day of Judgment—so intense that people will ignore even their closest loved ones.

THE AYAT IN DETAILS 1

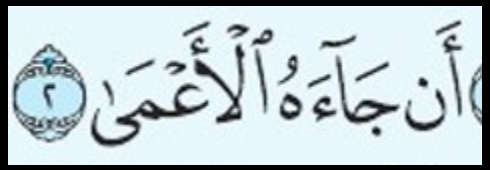
BACK

عَبَسَ وَتَوَلَّىٰٓ ١

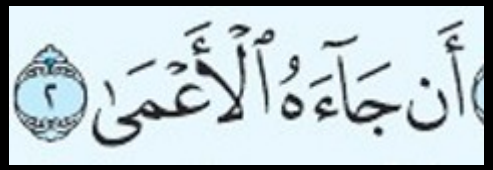
He frowned and turned his attention away,

أَن جَآءَهُ ٱلۡأَعۡمَىٰ ٢

□simply□ because the blind man came to him □interrupting□.1



In a ḥadîth collected by At-Tirmiẓi, a blind man by the name of ’Abdullâh ibn Um Maktûm, an early Muslim, came to the Prophet (ﷺ) seeking to learn more about the faith, while the Prophet (ﷺ) was in the middle of a discussion with an elite Meccan pagan, trying to convince him to abandon his idols and believe in the One True God. ’Abdullâh was so impatient that he interrupted the discussion several times.



- The Prophet (ﷺ) frowned and turned all his attention to the man he was already talking to. This Meccan sûrah was later revealed, telling the Prophet (ﷺ) that he should have tended to the faithful man who was eager to learn.
- After this sûrah was revealed, the Prophet (ﷺ) would honour ’Abdullâh, calling him ‘the man for whom my Lord rebuked me.’ He (ﷺ) even appointed him several times as his deputy over Medina.

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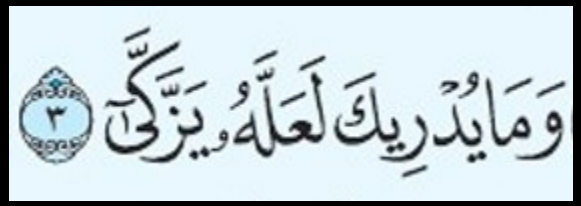


You never know
(O Prophet),
perhaps he may
be purified,

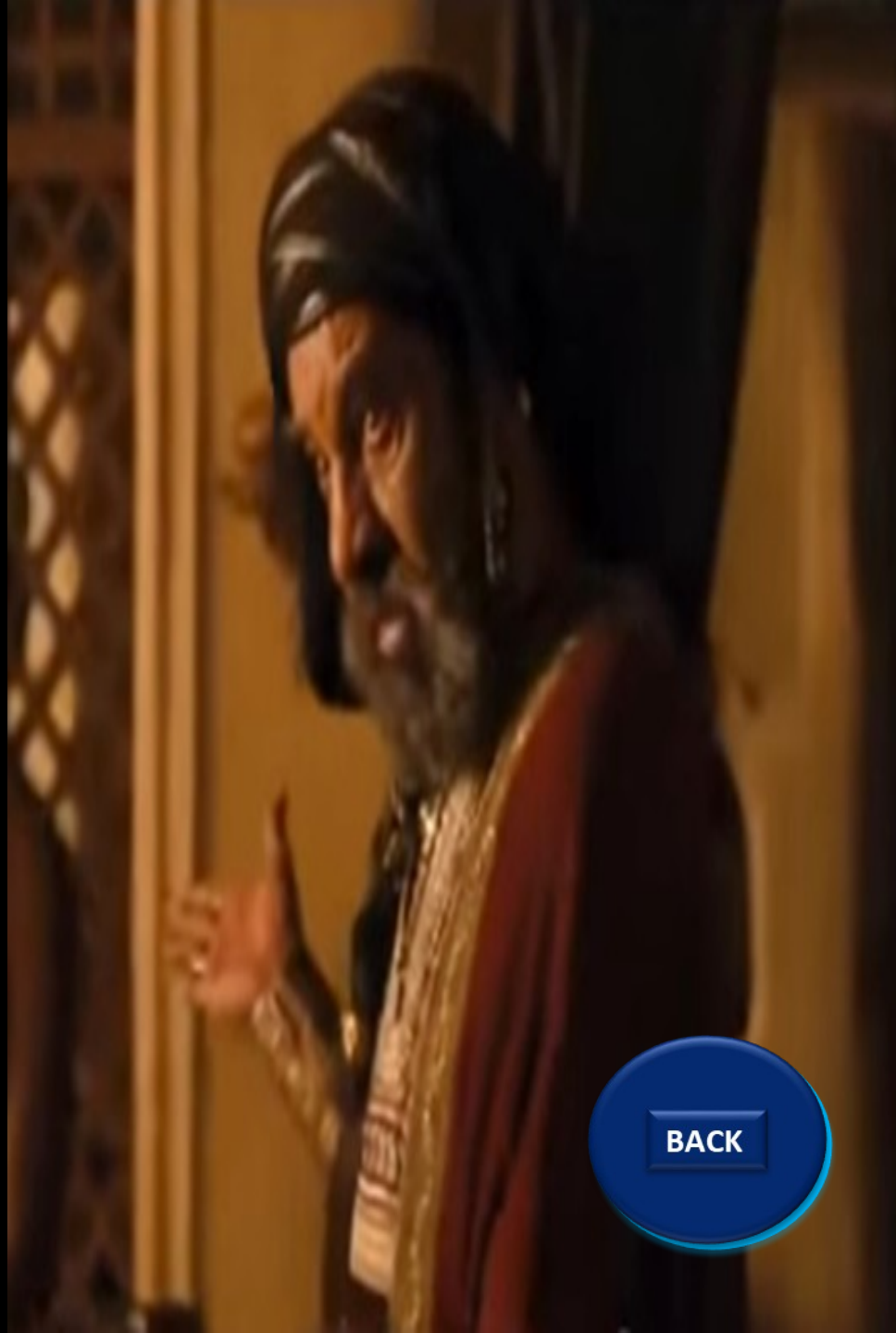
BACK

أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ ٤

or he may be mindful, benefitting from the reminder.

أَمَّا مَنِ ٱسْتَغْنَىٰ ٥

As for the one who was indifferent,



BACK

فَأَنتَ لَهُۥ تَصَدَّىٰ

you gave him
your undivided
attention,

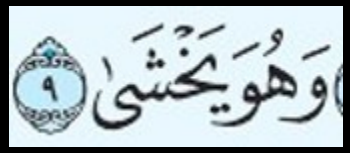
وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ٧

even though you are not to blame if he would not be purified.

وَأَمَّا مَن جَآءَكَ يَسۡعَىٰ ٨

But as for the one
who came to you,
eager [to learn],

BACK



being in awe of Allah,

BACK

فَأَنتَ عَنْهُ تَلَهَّىٰ ﴿١٠﴾

you were inattentive to him.

BACK

كَلَّآ إِنَّهَا تَذۡكِرَةٞ ١١

But no! This revelation is truly a reminder.

BACK

فَمَن شَآءَ ذَكَرَهُۥ ﴿١٢﴾

So let whoever wills be mindful of it.

فَأَنتَ عَنْهُ تَلَهَّىٰ ﴿١٠﴾ كَلَّآ إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿١٢﴾ فِى صُحُفٍ
مُّكَرَّمَةٍ ﴿١٣﴾ مَّرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾ بِأَيْدِى سَفَرَةٍ ﴿١٥﴾ كِرَامٍۭ بَرَرَةٍ ﴿١٦﴾

It is written on pages held in honour—

مَّرۡفُوعَةٖ مُّطَهَّرَةِۭ ١٤

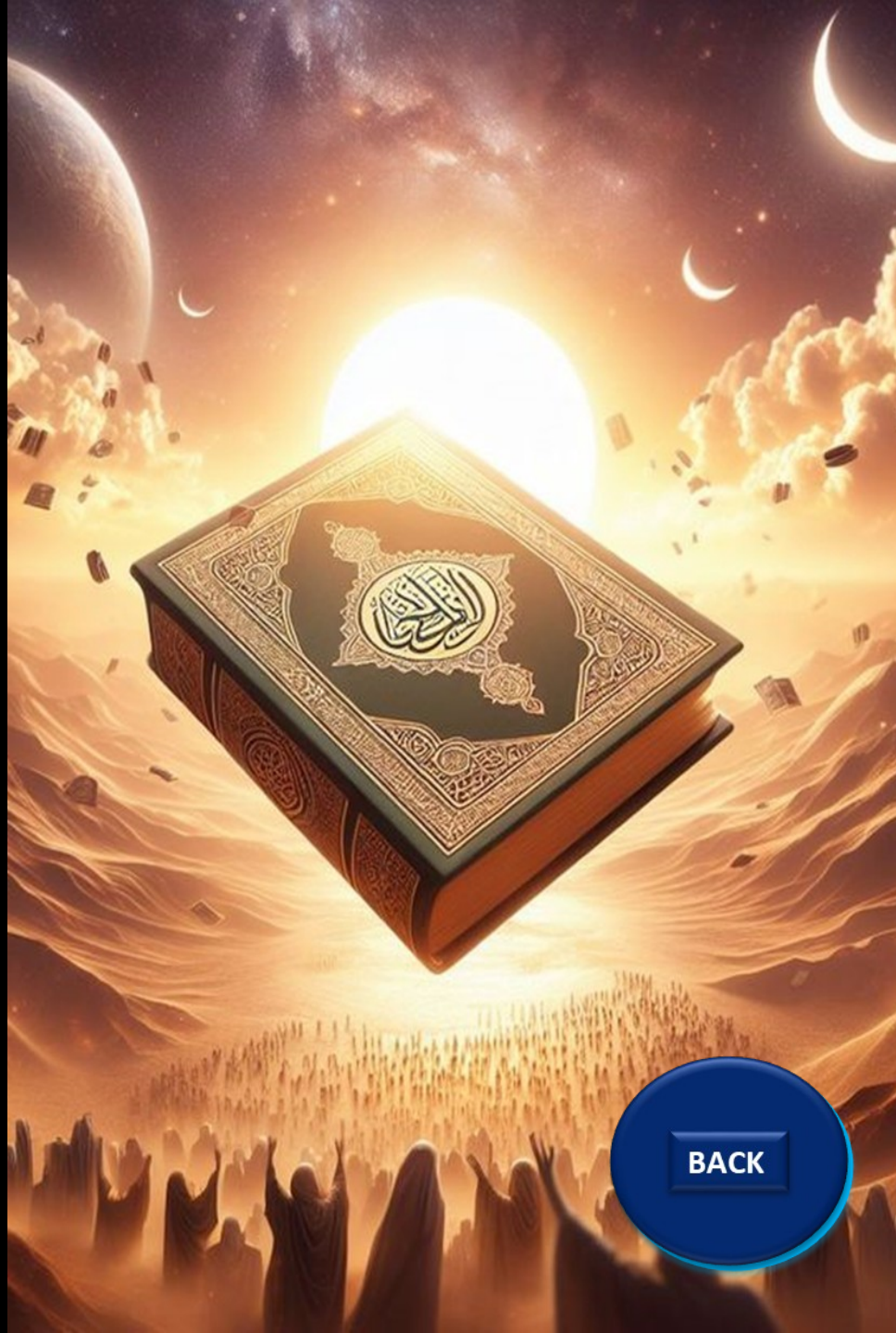
highly esteemed,
purified—

بِأَيْدِى سَفَرَةٍ ١٥

by the hands of
angel-scribes,

كِرَامٍ بَرَرَةٍ ١٦

honourable
and virtuous.



قُتِلَ ٱلۡإِنسَٰنُ مَآ أَكۡفَرَهُۥ ١٧

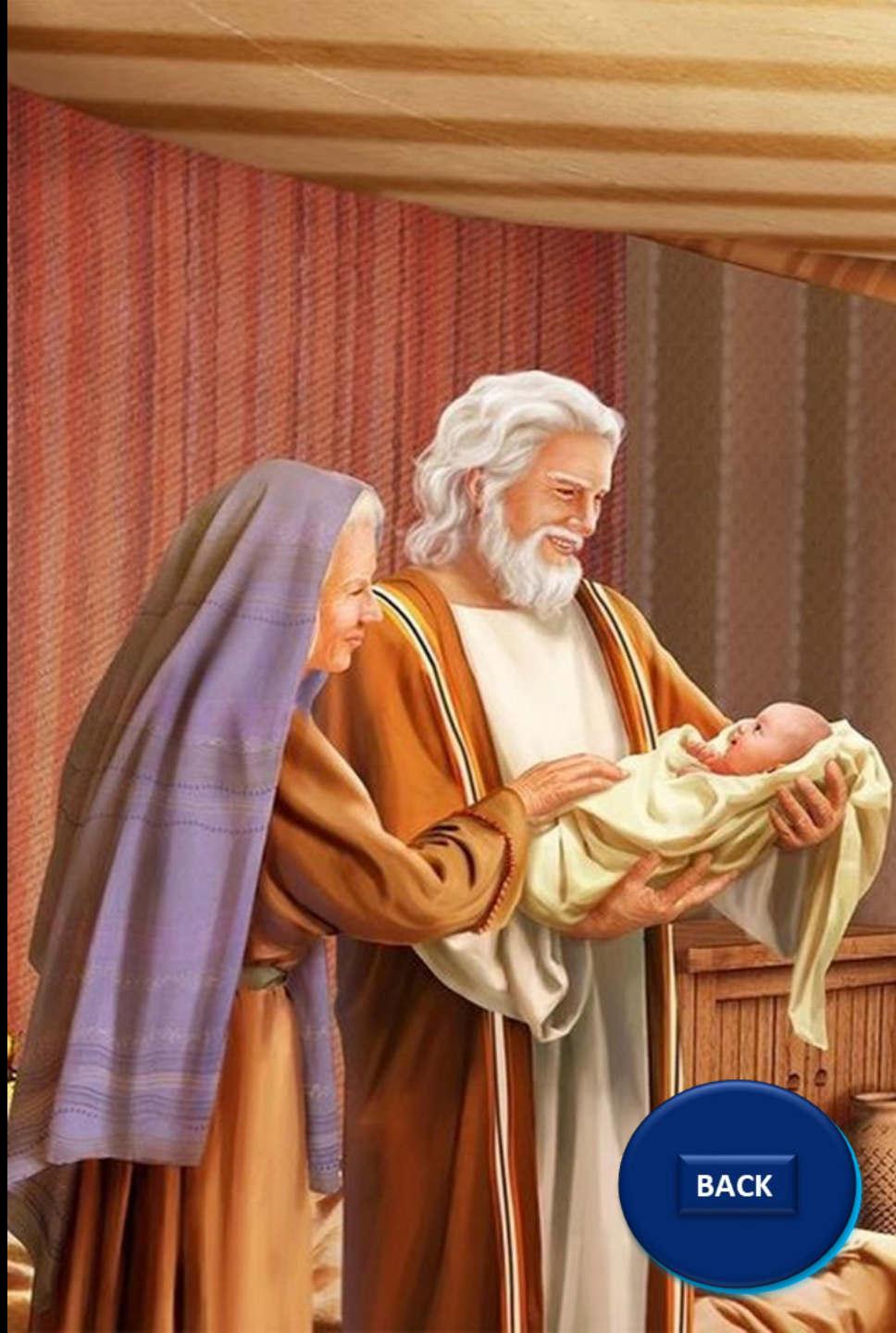
Condemned are disbelieving humans! How ungrateful they are to Allah!

مِنْ أَيِّ شَيْءٍ خَلَقَهُۥ ﴿١٨﴾

From what substance did He create them?

قُتِلَ ٱلۡإِنسَٰنُ مَآ أَكۡفَرَهُۥ ﴿١٧﴾ مِنۡ أَيِّ شَيۡءٍ خَلَقَهُۥ ﴿١٨﴾ مِن نُّطۡفَةٍ
خَلَقَهُۥ فَقَدَّرَهُۥ ﴿١٩﴾ ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ﴿٢٠﴾ ثُمَّ أَمَاتَهُۥ فَأَقۡبَرَهُۥ ﴿٢١﴾ ثُمَّ إِذَا

He created them from a sperm-drop, and ordained their development.



ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ٢٠

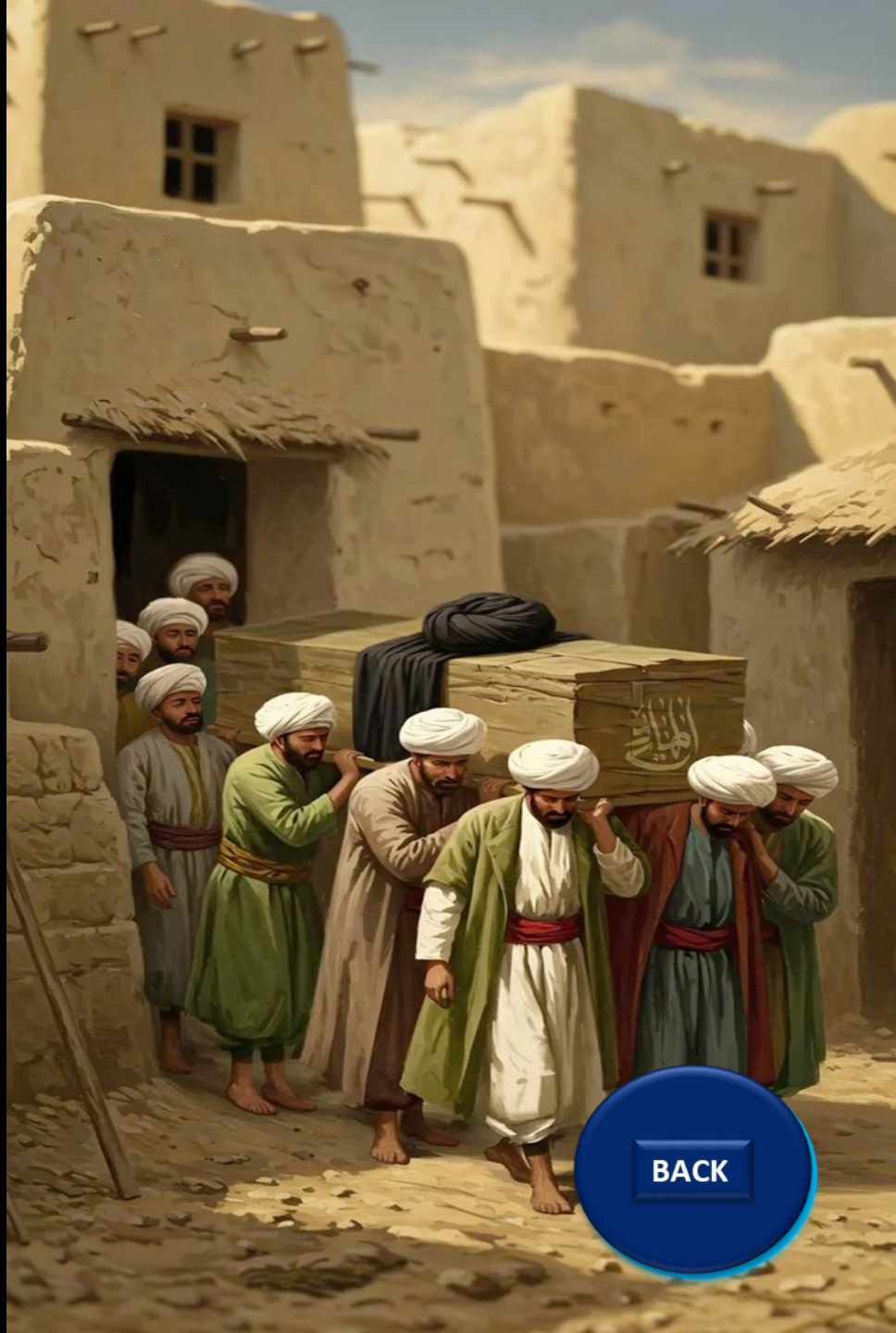
Then He makes the way easy for them,1

Footnote - 1
The way to true guidance or the way out of their mothers' wombs.

ثُمَّ أَمَاتَهُۥ فَأَقۡبَرَهُۥ ٢١

then causes them to die
and be buried.1

Footnote - 1
Burial is perceived as a
way of honouring human
beings after their death.



خَلَقَهُۥ فَقَدَّرَهُۥ ﴿١٩﴾ ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ﴿٢٠﴾ ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ﴿٢١﴾ ثُمَّ إِذَا
شَآءَ أَنشَرَهُۥ ﴿٢٢﴾ كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ﴿٢٣﴾ فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ

Then when He wills, He will resurrect them.

كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ﴿٢٣﴾

But no! They have failed to comply with what He ordered.

فَلْيَنظُرِ الْإِنسَانُ إِلَىٰ طَعَامِهِ

Let people then consider their food:

أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾

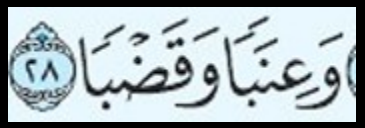
how We pour down
rain in abundance

ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾

and meticulously split the earth open for sprouts,

أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنۢبَتْنَا فِيهَا
حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾ وَفَٰكِهَةً

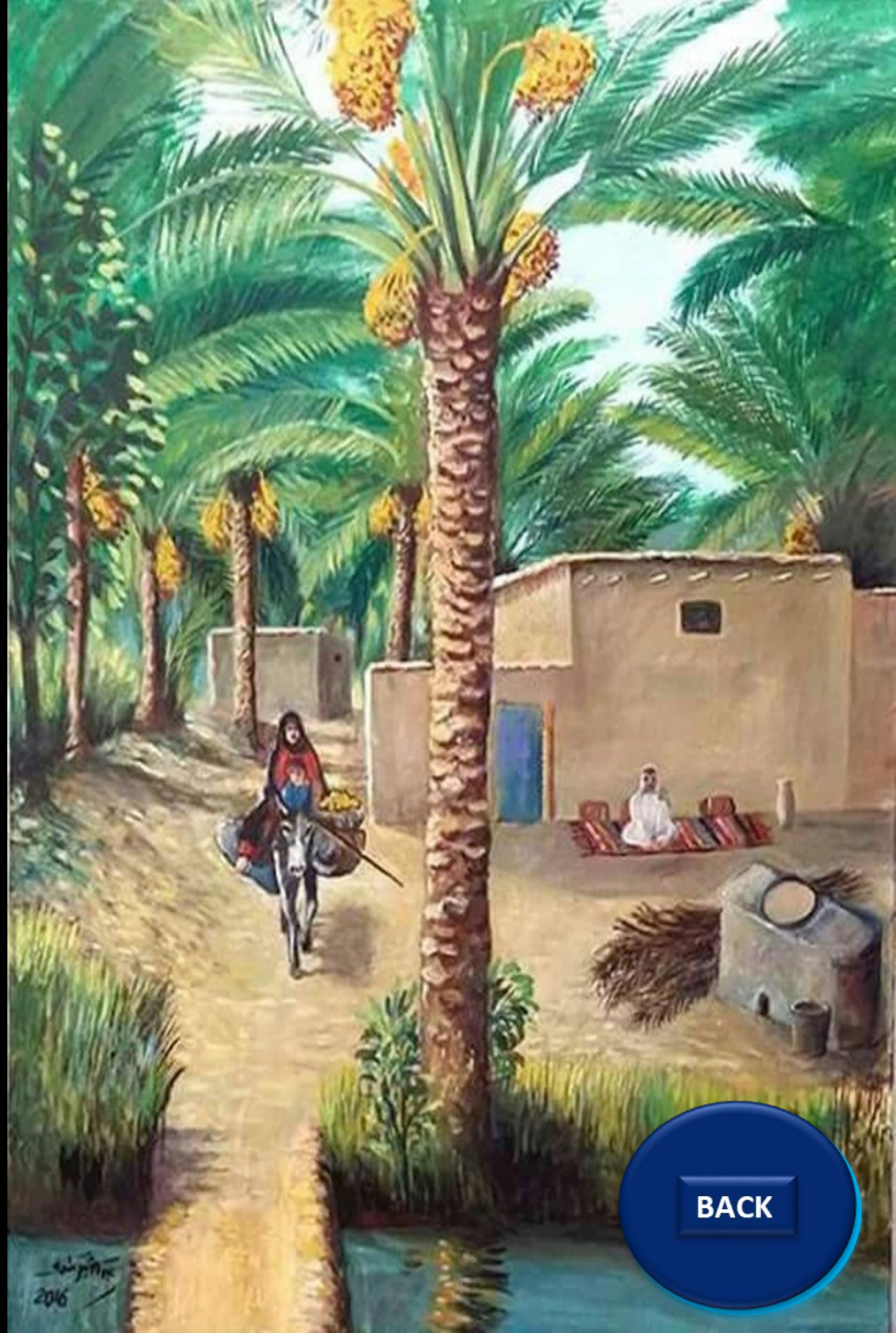
causing grain to grow
in it,



as well as grapes and greens,

وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾

and olives and palm trees,



وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾

and dense orchards,

حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾ وَفَٰكِهَةً
وَأَبًّا ﴿٣١﴾ مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾ فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ

and fruit and fodder—

مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾

all as a means of sustenance for you and your animals.

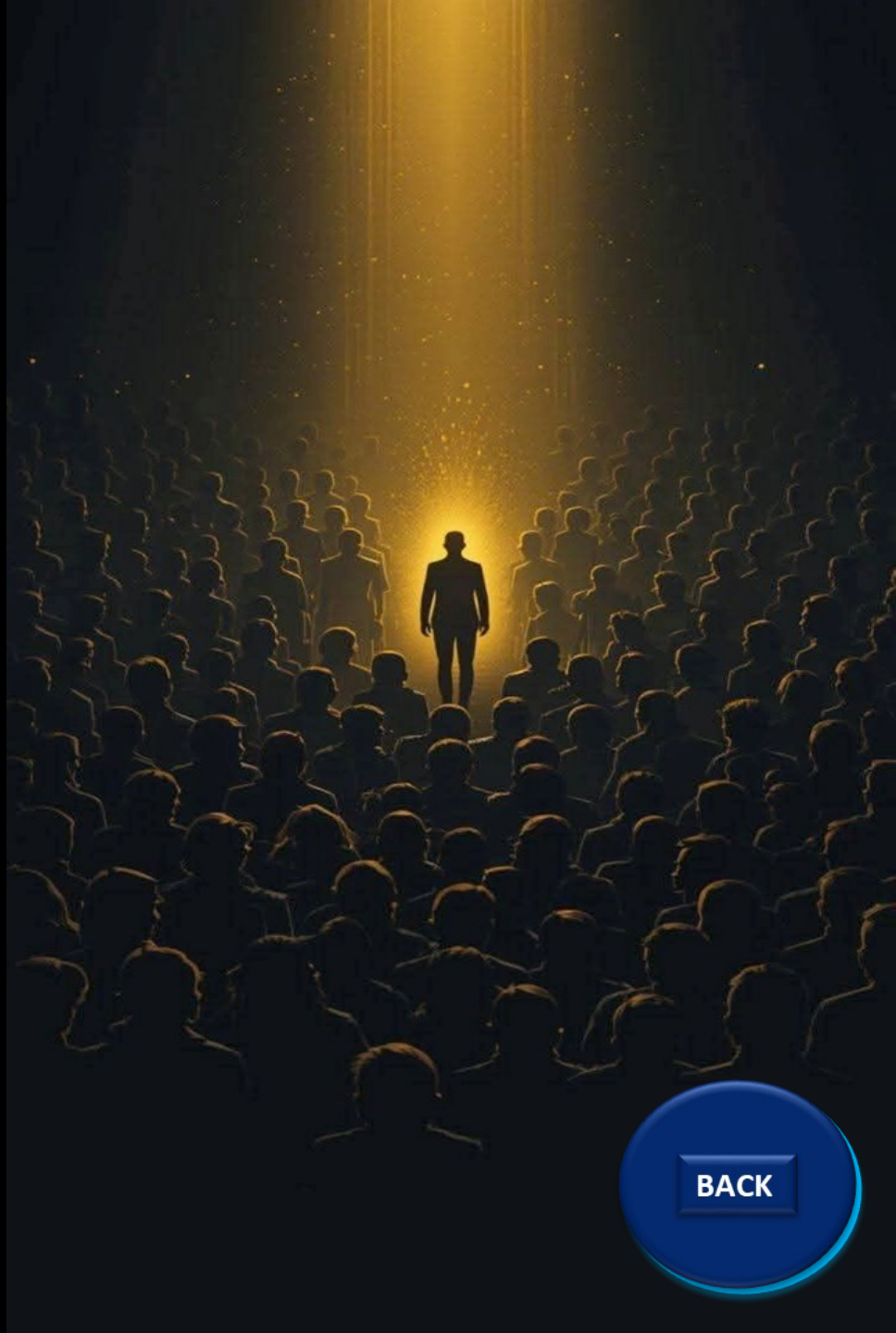
فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾

Then, when the Deafening Blast1 comes to pass—

Footnote - 1
This is the second Blast which will cause the dead to come to life for judgment.

وَأَبًّا ﴿٣١﴾ مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾ فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ
ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ

on that Day every person will flee from their own siblings,



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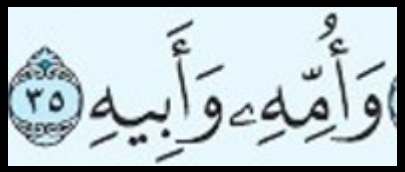

and even their mother
and father,

وَصَٰحِبَتِهِۦ وَبَنِيهِ ٣٦

and [even] their
spouse and children.

ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ
ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ

For then everyone will have enough concern of their own.

BACK

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ

On that Day some faces will be bright,

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾

laughing and rejoicing,

وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾

while [other] faces
will be dusty,

تَرۡهَقُهَا قَتَرَةٌ ﴿٤١﴾

cast in gloom—

أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾

those are the disbelievers, the wicked sinners.

EXCERCISES

1. Remembering (Knowledge)

1) Who frowned and turned away at the beginning of Surah ‘Abasa?
2) Who was the blind man mentioned in the surah?
3) What natural elements does Allah mention as signs of His power?
4) What will happen to people on the Day of Judgment according to the surah?
5) How is the Qur’an described in this surah?

2. Understanding (Comprehension)

1) Why did Allah rebuke the Prophet in this surah?
2) Explain the meaning of “And how can you know? Perhaps he might be purified.”
3) What does the surah teach about the value of sincere seekers of guidance?
4) Describe the contrast between people’s faces on the Day of Judgment.
5) How does the surah explain human creation and sustenance?

3. Applying

1) How can the lesson of Surah ‘Abasa be applied in dealing with people of different social status?
2) What guidance does the surah give for teachers and callers to Islam?
3) How can a Muslim apply the reminder about food and sustenance in daily life?
4) In what ways can this surah guide our behavior toward people with disabilities?
5) How can the warnings of the Day of Judgment affect our daily actions?

4. Analyzing

1) Why does the surah shift from the incident of the blind man to scenes of creation?
2) Analyze the relationship between human arrogance and forgetfulness mentioned in the surah.
3) How does the structure of the surah strengthen its message?
4) Compare the attitude of those who feel self-sufficient with those who seek guidance.
5) Why are vivid images of the Day of Judgment used at the end of the surah?

5. Evaluating

1) Why is sincerity valued more than social status according to the surah?
2) Do you think the rebuke in this surah reflects Allah's mercy? Why or why not?
3) How effective is Surah 'Abasa in warning people against arrogance?
4) Which message in the surah do you find most impactful? Explain your choice.
5) How does this surah challenge common human priorities?

6. Creating

1) Write a short reflection on how Surah ‘Abasa changes your view of success.
2) Create a moral lesson for students based on the story of Ibn Umm Maktum.
3) Design a short speech using the themes of humility and accountability from the surah.
4) Imagine modern situations where the message of Surah ‘Abasa applies—describe one.
5) Compose a set of personal goals inspired by the lessons of this surah.

و الحمد لله

رب
العالمين

BACK